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Greetings for quite a long time we have been warning that our works were unacceptable to the Eternal God, unless He had decreed them. We have also pointed out how many ministries are Money driven.

The concept sometimes is if everything else has failed, start a “Church” and become rich.

It is a tragedy. The biggest culprit of all is ‘Babylon’, ‘The Mother of Harlots’. She is immensely wealthy.

Other churches own vast property and stock holdings.

As I have previously reported the popular tele-evangelists pay themselves in millions of dollars per year.

Read and inwardly digest, and then think very carefully to whom you give your hard earned money.

Bear in mind that most money given directly to these organisations supports Satan’s work.

We do not seek funds either covertly or overtly.

In fact you would find it quite impossible to give money via the website, as no such facility exists. – p.j.

The Following Feature Appeared in Germany's STERN magazine on 10 September 1998 on occasion on Mother Teresa's 1st death anniversary.

It is worth pointing out here that STERN, one of Europe's highest selling magazines, is a conservative organ, not known for its anti-Catholic bias.

MOTHER TERESA : WHERE ARE HER MILLIONS?

by

Walter Wuellenweber

The Angel of the poor died a year ago. Donations still flow in to her Missionaries of Charity like to no other cause. But the winner of the Nobel Peace Prize vowed to live in poverty. What then, happened to so much money?

If there is a heaven, then she is surely there: Agnes Gonxha Bojaxhiu from Skopje in Macedonia, better known as Mother Teresa. She came to Calcutta

on the 6th of January 1929 as an 18 year old sister of the Order of Loreto. 68 years later luminaries from all over the world assembled in Calcutta in order to honour her with a state funeral. In these 68 years she had founded the most successful order in the history of the Catholic church, received the Nobel Peace Prize and became the most famous Catholic of our time.

Are doubts permitted, regarding this "monument"?

In Calcutta, one meets many doubters.

For example, Samity, a man of around 30 with no teeth, who lives in the slums. He is one of the "poorest of the poor" to whom Mother Teresa was supposed to have dedicated her life. With a plastic bag in hand, he stands in a kilometre long queue in Calcutta's Park Street. The poor wait patiently, until the helpers shovel some rice and lentils into their bags. But Samity does not get his grub from Mother Teresa's institution, but instead from the Assembly of God, an American charity, that serves 18000 meals here daily.

"Mother Teresa?" says Samity, "We have not received anything from her here. Ask in the slums -- who has received anything from the sisters here -- you will find hardly anybody."

Pannalal Manik also has doubts. "I don't understand why you educated people in the West have made this woman into such a goddess!" Manik was born some 56 years ago in the Rambagan slum, which at about 300 years of age, is Calcutta's oldest. What Manik has achieved, can well be called a "miracle". He has built 16 apartment buildings in the midst of the slum -- living space for 4000 people. Money for the building materials -- equivalent to DM 10000 per apartment building -- was begged for by Manik from the Ramakrishna Mission [a Indian/Hindu charity], the largest assistance-organisation in India. The slum-dwellers built the buildings themselves. It has become a model for the whole of India. But what about Mother Teresa? "I went to her place 3 times," said Manik. "She did not even listen to what I had to say. Everyone on earth knows that the sisters have a lot of money. But no one knows what they do with it!"

In Calcutta there are about 200 charitable organisations helping the poor. Mother Teresa's Missionaries of Charity are not amongst the biggest

helpers: that contradicts the image of the organisation. The name "Mother Teresa" was and is tied to the city of Calcutta. All over the world admirers and supporters of the Nobel Prize winner believe that it must be there that her organisation is particularly active in the fight against poverty. "All lies," says [Aroup Chatterjee](#). The doctor who lives in London was born and brought up in Calcutta. Chatterjee who has been working for years on a book on the myth of Mother Teresa, speaks to the poor in the slums of Calcutta, or combs through the speeches of the Nobel Prize winner. "No matter where I search, I only find lies. For example the lies about schools. Mother T has often stated that she runs a school in Calcutta for more than 5000 children. 5000 children! -- that would have to be a huge school, one of the biggest in all of India. But where is this school? I have never found it, nor do I know anybody who has seen it!" says Chatterjee.

Compared to other charitable organisations in Calcutta, the nuns with the 3 blue stripes are ahead in two respects: they are world famous, and, they have the most money. But how much exactly, has always been a closely guarded secret of the organisation. Indian law requires charitable organisations to publish their accounts. Mother Teresa's organisation ignores this prescription! It is not known if the Finance Ministry in Delhi who would be responsible for charities' accounts, have the actual figures. Upon STERN's inquiry, the Ministry informed us that this particular query was listed as "classified information".

The organisation has 6 branches in Germany. Here too financial matters are a strict secret. "It's nobody's business how much money we have, I mean to say how little we have," says Sr Pauline, head of the German operations.

Maria Tingelhoff had handled the organisation's book-keeping on a voluntary basis until 1981. "We did see 3 million a year," she remembers. But Mother Teresa never quite trusted the worldly helpers completely. So the sisters took over the financial management themselves in 1981. "Of course I don't know how much money went in, in the years after that, but it must be many multiples of 3 million," estimates Mrs Tingelhoff. "Mother was always very pleased with the Germans."

Perhaps the most lucrative branch of the organisation is the "Holy Ghost" House in New York's Bronx. Susan Shields served the order there for a total of nine and a half years as Sister Virgin. "We spent a large part of each day writing thank you letters and processing cheques," she says. "Every

night around 25 sisters had to spend many hours preparing receipts for donations. It was a conveyor belt process: some sisters typed, others made lists of the amounts, stuffed letters into envelopes, or sorted the cheques.

Values were between \$5 and \$100,000. Donors often dropped their envelopes filled with money at the door. Before Christmas the flow of donations was often totally out of control. The postman brought sackfuls of letters -- cheques for \$50,000 were no rarity." Sister Virgin remembers that one year there was about \$50 million in a New York bank account. *\$50 million in one year!* -- in a predominantly non-Catholic country. How much then, were they collecting in Europe or the world? It is estimated that worldwide they collected at least \$100 million per year -- and that has been going on for many many years.

While the income is utter secret, the expenditures are equally mysterious.

The order is hardly able to spend large amounts. The establishments supported by the nuns are so tiny (inconspicuous) that even the locals have difficulty tracing them. Often "Mother Teresa's Home" means just a living accommodation for the sisters, with no charitable function. Conspicuous or useful assistance cannot be provided there. The order often receives huge donations in kind, in addition to the monetary munificence. Boxes of medicines land at Indian airports. Donated foodgrains and powdered milk arrive in containers at Calcutta port. Clothing donations from Europe and the US arrive in unimaginable quantities. On Calcutta's pavement stalls, traders can be seen selling used western labels for 25 rupees (DM1) apiece. Numerous traders call out, "Shirts from Mother, trousers from Mother."

Unlike with other charities, the Missionaries of Charity spend very little on their own management, since the organisation is run at practically no cost. The approximately 4000 sisters in 150 countries form the most treasured workforce of all global multi-million dollar operations. Having taken vows of poverty and obedience, they work for no pay, supported by 300,000 good citizen helpers.

By their own admission, Mother Teresa's organisation has about 500 locations worldwide. But for purchase or rent of property, the sisters do not need to touch their bank accounts. "Mother always said, we don't spend for that," remembers Sunita Kumar, one of the richest women in Calcutta and supposedly Mother T's closest associate outside the order. "If Mother needed a house, she went straight to the owner, whether it was the State or

a private person, and worked on him for so long that she eventually got it free."

Her method was also successful in Germany. In March the "Bethlehem House" was dedicated in Hamburg, a shelter for homeless women. Four sisters work there. The architecturally conspicuous building cost DM2.5 million. The fortunes of the order have not spent a penny toward the amount. The money was collected by a Christian association in Hamburg. With Mother T as figure head it was naturally short work to collect the millions.

Mother Teresa saw it as as her God given right never to have to pay anyone for anything. Once she bought food for her nuns in London for GB£500. When she was told she'd have to pay at the till, the diminutive seemingly harmless nun showed her Balkan temper and shouted, "This is for the work of God!" She raged so loud and so long that eventually a businessman waiting in the queue paid up on her behalf.

England is one of the few countries where the sisters allow the authorities at least a quick glance at their accounts. Here the order took in DM5.3 million in 1991. And expenses (including charitable expenses)? -- around DM360,000 or less than 7%. Whatever happened to the rest of the money? Sister Teresina, the head for England, defensively states, "Sorry we can't tell you that." Every year, according to the returns filed with the British authorities, a portion of the fortune is sent to accounts of the order in other countries. How much to which countries is not declared. One of the recipients is however, always Rome. The fortune of this famous charitable organistaion is controlled from Rome, -- from an account at the Vatican bank. And what happens with monies at the Vatican Bank is so secret that even God is not allowed to know about it. One thing is sure however -- Mother's outlets in poor countries do not benefit from largesse of the rich countries. The official biographer of Mother Teresa, Kathryn Spink, writes, "As soon as the sisters became established in a certain country, Mother normally withdrew all financial support." Branches in very needy countries therefore only receive start-up assistance. Most of the money remains in the Vatican Bank.

STERN asked the Missionaries of Charity numerous times for information about location of the donations, both in writing as well in person during a visit to Mother Teresa's house in Calcutta. The order has never answered.

"You should visit the House in New York, then you'll understand what happens to donations," says says Eva Kolodziej. The Polish lady was a Missionary of Charity for 5 years. "In the cellar of the homeless shelter there are valuable books, jewellery and gold. What happens to them? -- The sisters receive them with smiles, and keep them. Most of these lie around uselessly forever."

The millions that are donated to the order have a similar fate. Susan Shields (formerly Sr Virgin) says, "The money was not misused, but the largest part of it wasn't used at all. When there was a famine in Ethiopia, many cheques arrived marked 'for the hungry in Ethiopia'. Once I asked the sister who was in charge of accounts if I should add up all those very many cheques and send the total to Ethiopia. The sister answered, 'No, we don't send money to Africa.' But I continued to make receipts to the donors, 'For Ethiopia'."

By the accounts of former sisters, the finances are a one way street. "We were always told, the fact that we receive more than other orders, shows that God loves Mother Teresa more. ," says Susan Shields. Donations and hefty bank balances are a measure of God's love. Taking is holier than giving.

The sufferers are the ones for whom the donations were originally intended. The nuns run a soup kitchen in New York's Bronx. Or, to put in straight, they have it run for them, since volunteer helpers organise everything, including food. The sisters might distribute it. Once, Shields remembers, the helpers made an organisational mistake, so they could not deliver bread with their meals. The sisters asked their superior if they could buy the bread. "Out of the question -- we are a poor organisation." came the reply. "In the end, the poor did not get their bread," says Shields. Shields has experienced countless such incidents. One girl from communion class did not appear for her first communion because her mother could not buy her a white communion dress. So she had to wait another year; but as that particular Sunday approached, she had the same problem again. Shields (Sr Virgin) asked the superior if the order could buy the girl a white dress. Again, she was turned down -- gruffly. The girl never had her first communion.

Because of the tightfistedness of the rich order, the "poorest of the poor" -- orphans in India -- suffer the most. The nuns run a home in Delhi, in which the orphans wait to be adopted by, in many cases, by foreigners. As usual, the costs of running the home are borne not by the order, but by the future

adoptive parents. In Germany the organisation called *Pro Infante* has the monopoly of mediation role for these children. The head, Carla Wiedeking, a personal friend of Mother Teresa's, wrote a letter to Donors, Supporters and Friends which ran:

"On my September visit I had to witness 2 or 3 children lying in the same cot, in totally overcrowded rooms with not a square inch of playing space.

The behavioural problems arising as a result cannot be overlooked." Mrs

Wiedeking appeals to the generosity of supporters in view of her powerlessness in the face of the children's great needs. Powerlessness?! In an organisation with a billion-fortune, which has 3 times as much money available to it as UNICEF is able to spend in all of India? The Missionaries of Charity has have the means to buy cots and build orphanages, -- with playgrounds. And they have enough money not only for a handful orphans in Delhi but for many thousand orphans who struggle for survival in the streets of Delhi, Bombay and Calcutta.

Saving, in Mother Teresa's philosophy, was a central value in itself. All very well, but as her poor organisation quickly grew into a rich one, what did she do with her pictures, jewels, inherited houses, cheques or suitcases full of money? If she wished to she could now cater to people not by obsessively indulging in saving, but instead through well thought-out spending. But the Nobel Prize winner did not want an efficient organisation that helped people efficiently. Full of pride, she called the Missionaries of Charity the "most disorganised organisation in the world". Computers, typewriters, photocopiers are not allowed. Even when they are donated, they are not allowed to be installed. For book-keeping the sisters use school notebooks, in which they write in cramped pencilled figures. Until they are full. Then everything is erased and the notebook used again. All in order to save.

For a sustainable charitable system, it would have been sensible to train the nuns to become nurses, teachers or managers. But a Missionary of Charity nun is never trained for anything further.

Fuekkled by her desire for un-professionalism, Mother Teresa decisions from year to year became even more bizarre. Once, says Susan Shields, the order bought an empty building from the City of New York in order to look after AIDS patients. Purchase price: 1 dollar. But since handicapped people would also be using the house, NY City management insisted on the installation of a

lift (elevator). The offer of the lift was declined: to Mother they were a sign of wealth. Finally the nuns gave the building back to the City of New York.

While the Missionaries of Charity have already withheld help from the starving in Ethiopia or the orphans in India -- despite having received donations in their names -- there are others who are being actively harmed by the organisation's ideology of disorganisation. In 1994, Robin Fox, editor of the prestigious medical journal *Lancet*, in a commentary on the catastrophic conditions prevailing in Mother Teresa's homes, shocked the professional world by saying that any systematic operation was foreign to the running of the homes in India: TB patients were not isolated, and syringes were washed in lukewarm water before being used again. Even patients in unbearable pain were refused strong painkillers, not because the order did not have them, but on principle. "The most beautiful gift for a person is that he can participate in the suffering of Christ," said Mother Teresa. Once she had tried to comfort a screaming sufferer, "You are suffering, that means Jesus is kissing you." The sufferer screamed back, furious, "Then tell your Jesus to stop kissing me."

The English doctor Jack Preger once worked in the home for the dying. He says, "If one wants to give love, understanding and care, one uses sterile needles. This is probably the richest order in the world. Many of the dying there do not have to be dying in a strictly medical sense." The British newspaper *Guardian* described the hospice as an "organised form of neglectful assistance".

It seems that the medical care of the orphans is hardly any better. In 1991 the head of *Pro Infante* in Germany sent a newsletter to adoptive parents: "Please check the validity of the vaccinations of your children. We assume that in some case they have been vaccinated with expired vaccines, or with vaccines that had been rendered useless by improper storage conditions." All this points to one thing, something that Mother Teresa reiterated very frequently in her speeches and addresses -- that she far more concerned with life after death than the mortal life.

Mother Teresa's business was : Money for a good conscience. The donors benefitted the most from this. The poor hardly. Whosoever believed that Mother Teresa wanted to change the world, eliminate suffering or fight

poverty, simply wanted to believe it for their own sakes. Such people did not listen to her. To be poor, to suffer was a goal, almost an ambition or an achievement for her and she imposed this goal upon those under her wings; her actual ordained goal was the hereafter.

With growing fame, the founder of the order became somewhat conscious of the misconceptions on which the Mother Teresa phenomenon was based. She wrote a few words and hung them outside Mother House:

"Tell them we are not here for work, we are here for Jesus. We are religious above all else. We are not social workers, not teachers, not doctors. We are nuns."

One question then remains: For what, in that case, do nuns need so much money?

The End